THE CONJUGAL LIFE OF MARY AND JOSEPH AFTER THE BIRTH OF JESUS, AND THE BLOOD RELATIONSHIP OF JESUS TO HIS SIBLINGS

耶穌降生後馬利亞與約瑟的夫妻關係，以及耶穌與其手足之血緣關係

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ABSTRACT / 摘要

This thesis argues that the canonical texts of the New Testament, when examined in their original Koine Greek and Syriac Peshitta forms, demonstrate that Mary and Joseph maintained a normal conjugal relationship after the birth of Jesus; that Jesus was the firstborn among multiple children born to Mary; and that the brothers and sisters of Jesus mentioned in the Gospels were his uterine siblings—children of the same mother. This position, historically known as the Helvidian view, is supported by both the plain grammatical reading of the biblical text and by external historical testimony from Josephus, Hegesippus, and Tertullian.

本論文主張：根據新約原文（通用希臘文及敘利亞文《別西大》譯本）之文法分析，馬利亞與約瑟在耶穌降生之後確實維持了正常的夫妻關係；耶穌是馬利亞所生眾子女中的長子；而福音書中提及之耶穌的兄弟姊妹，乃其同母手足——即馬利亞所親生之子女。此立場在教會

歷史上稱為「赫爾維狄烏斯觀點」(Helvidian view)，不僅有聖經原文文法之明確支持，亦有約瑟夫斯、黑格西普斯及特土良等歷史文獻之佐證。

I. MATTHEW 1:25 — THE "UNTIL" CLAUSE: CONJUGAL ABSTINENCE HAD A TERMINUS

第一章：馬太福音一章25節——「直到」子句：禁慾有其終點

A. The Koine Greek Text / 通用希臘文原文

Greek (Nestle 1904 / Textus Receptus):

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Transliteration:

kai ouk eginōsken autēn heōs hou eteken ton huion autēs ton prōtotokon; kai ekalesen to onoma autou Iēsoun.

Translation / 翻譯:

"And he did not know her until she had brought forth her firstborn son; and he called his name Jesus."

「約瑟沒有和她同房，直到她生了頭胎的兒子，就給他起名叫耶穌。」

B. Grammatical Analysis / 文法分析

The verb **ἐγίνωσκεν** (*eginōsken*) is in the **imperfect indicative active**, indicating a continuous or habitual state in the past. The phrase **οὐκ ἐγίνωσκεν** denotes "he was not knowing [her]"—a sustained condition of sexual abstinence. The Hebrew euphemism of "knowing" (ידע / *yada'*) for sexual intercourse is directly carried into Greek

through **γινώσκω** (*ginōskō*); cf. Genesis 4:1 LXX: Ἀδὰμ δὲ ἔγνω Εὔαν τὴν γυναῖκα αὐτοῦ ("And Adam knew Eve his wife").

動詞 **ἐγίνωσκεν**（*eginōsken*）為過去未完成式主動語態，表示過去持續的狀態。**οὐκ ἐγίνωσκεν** 意為「他持續不與她同房」——即一種延續性的禁慾狀態。希伯來文以「認識」(ידע / *yada'*) 作為性關係的委婉說法，在希臘文中直接以 **γινώσκω** 對應；參見七十士譯本創世記4:1。

The critical construction is **ἕως οὗ** (*heōs hou*), meaning "until." This temporal conjunction marks a terminus: the state described (not knowing her) is bounded by the event that follows (she brought forth her son). The natural and most common reading of ἕως οὗ in Koine Greek is that **the negated action ceases after the temporal marker is fulfilled**. In 17 New Testament occurrences of ἕως οὗ, the overwhelming majority indicate a change of state after the terminus.

關鍵結構為 **ἕως οὗ**（*heōs hou*），意即「直到」。此時間連詞標示一個終點：所描述的狀態（不與她同房）以隨後發生的事件（她生了兒子）為界限。在通用希臘文中，ἕως οὗ 最自然、最常見的讀法是：被否定的動作在時間標記實現之後即告停止。新約中 ἕως οὗ 出現17次，絕大多數均表示在終點之後狀態發生改變。

The evangelist Matthew's purpose in this verse is clear: he assures the reader that Joseph had no sexual relations with Mary **during her pregnancy**, thus guaranteeing the virginal conception of Jesus. However, by using the temporal terminus ἕως οὗ, he simultaneously implies that normal marital relations **resumed** after the birth.

馬太在此節的意圖十分明確：他向讀者保證，約瑟在馬利亞懷孕期間並未與她同房，藉此確保耶穌之童貞受孕。然而，藉由使用 ἕως οὗ 這一時間終點結構，他同時暗示正常的夫妻關係在生產之後恢復。

C. The Syriac Peshitta Text / 敘利亞文《別西大》原文

Syriac:

ܘܠܐ ܝܕܥܗ ܥܕ ܕܝܠܕܬ ܒܪܗ ܒܟܝܪܐ

Transliteration:

w-lā ḥakhmāh ʿḏamā d-ileḏteh la-ḇrāh buḵrā

Translation / 翻譯:

"And he did not know her until she had given birth to her firstborn son."

「他沒有認識她，直到她生了她的長子。」

Grammatical Notes / 文法註解:

The Syriac verb ܚܟܡ (*ḥakhmāh*) from the root ܚܟܡ (*ḥ-k-m*), in the Pe'al perfect, third masculine singular with a third feminine singular suffix, means "he knew her." This verb carries the same sexual connotation as Greek γινώσκω and Hebrew ידע. The particle ܥܕܡ (*ʿḏamā*) means "until," directly parallel to Greek ἕως οὗ. The noun ܒܟܝܪܐ (*buḵrā*) means "firstborn," from the root ܒܟܪ (*b-k-r*).

敘利亞文動詞 ܚܟܡ（*ḥakhmāh*），源自字根 ܚܟܡ（*ḥ-k-m*），為 Pe'al 完成式第三人稱陽性單數，帶有第三人稱陰性單數後綴，意為「他認識了她」。此動詞與希臘文 γινώσκω 及希伯來文 ידע 有相同的性關係含義。助詞 ܥܕܡ（*ʿḏamā*）意即「直到」，直接對應希臘文 ἕως οὗ。名詞 ܒܟܝܪܐ（*buḵrā*）意為「長子」，源自字根 ܒܟܪ（*b-k-r*）。

The Peshitta thus confirms the same reading: Joseph's abstinence from marital relations was bounded by the birth of Jesus. Both the Greek and Syriac traditions preserve the term "firstborn," implying subsequent children.

《別西大》譯本因此確認了相同的讀法：約瑟禁慾的時限以耶穌降生為界。希臘文與敘利亞文傳統均保留了「長子」一詞，暗示有後續子女。

II. "FIRSTBORN" (πρωτότοκος / בְּכוֹר) — IMPLIES SUBSEQUENT CHILDREN

第二章:「長子」(πρωτότοκος / בְּכוֹר)——暗示有後續子女

A. Luke 2:7 — Greek Text / 路加福音**2:7**——希臘文原文

Greek (Nestle 1904):

καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον

Transliteration:

kai eteken ton huion autēs ton prōtotokon

Translation / 翻譯:

"And she brought forth her firstborn son."

「她就生了頭胎的兒子。」

The adjective **πρωτότοκον** (*prōtotokon*, Strong's 4416) is composed of **πρῶτος** ("first") + **τίκτω** ("to bear/beget"). While it is technically possible to apply the term to an only child (since every only child is also a "firstborn"), in a narrative context where the author has already used ἕως οὗ to establish a temporal boundary on abstinence, the word πρωτότοκος strongly implies the existence of subsequent births. If the evangelist had intended to convey that Jesus was Mary's only child, the term **μονογενής** (*monogenēs*, "only-begotten") was readily available—this is the very word used for Jesus' relationship to the Father (John 3:16) and for Isaac (Hebrews 11:17).

形容詞 **πρωτότοκον**（*prōtotokon*，Strong's 4416）由 **πρῶτος**（「第一」）+ **τίκτω**（「生育」）組成。雖然從技術上講，此詞可用於獨生子（因為每個獨生子也是「長子」），但在作者已使用 ἕως οὗ 建立禁慾時間界限的敘事語境中，πρωτότοκος 強烈暗示有後續子女的存在。若福

音書作者意圖傳達耶穌是馬利亞的獨生子，**μονογενής**（*monogenēs*，「獨生的」）一詞隨時可用——這正是用來描述耶穌與天父關係（約翰福音3:16）及以撒（希伯來書11:17）的用語。

III. THE BROTHERS AND SISTERS OF JESUS — NAMED AND IDENTIFIED

第三章：耶穌的兄弟姊妹——被點名並確認身份

A. Matthew 13:55–56 — Greek Text / 馬太福音13:55–56——希臘文原文
Greek (Nestle 1904):

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν;

Transliteration:

ouch houtos estin ho tou tektonos huios? ouch hē mētēr autou legetai Mariam kai hoi adelphoi autou Iakōbos kai Iōsēph kai Simōn kai Ioudas? kai hai adelphai autou ouchi pasai pros hēmas eisin?

Translation / 翻譯:

"Is not this the carpenter's son? Is not his mother called Mary? And his brothers James and Joseph and Simon and Judas? And his sisters, are they not all with us?"

「這不是那木匠的兒子嗎？他母親不是叫馬利亞嗎？他的弟兄們不是雅各、約瑟、西門、猶大嗎？他的姊妹們不都在我們這裡嗎？」

B. Matthew 13:55 — Syriac Peshitta Text / 馬太福音13:55——敘利亞文《別西大》原文

Syriac:

ܠܐ ܗܘܐ ܗܢܐ ܒܪ ܢܓܪܐ ܠܐ ܐܡܗ ܩܪܝܐ ܡܪܝܡ ܘܐܚܘܗܝ ܝܥܩܘܒ ܘܝܘܣܝ ܘܫܡܥܘܢ ܘܝܗܘܕܐ

Transliteration:

lā hwā hānā breh d-naggārā, lā emmeh metqaryā Maryam, wa-aḥawhy Ya'qūḇ w-Yawsē w-Šem'ūn w-Ihūḏā

Translation / 翻譯:

"Is not this the son of the carpenter? Is not his mother called Mary, and his brothers Jacob [James], and Yose [Joses], and Shim'on [Simon], and Yehuda [Judas]?"

「這不是木匠的兒子嗎？他母親不是叫馬利亞嗎？他的弟兄們不是雅各、約西、西門、猶大嗎？」

C. Key Linguistic Argument / 關鍵語言學論證

The Syriac word ܐܚܘܗܝ (*aḥawhy*) is the masculine plural emphatic form of ܐܚ (*aḥā*), meaning "brother" (from root ܐ-ܚ-ܐ), with a third masculine singular possessive suffix ("his brothers"). In Syriac, just as in Greek, distinct terminology exists for "cousin": the Syriac term is ܒܪ ܕܘܕܐ (*bar dāḏā*, literally "son of uncle") or ܒܪ ܐܒܗܐ (*bar aḇāhē*). The Peshitta **does not** use these terms for Jesus' brothers; it uses ܐܚܝ (*aḥḥē*), the standard word for biological brothers.

敘利亞文 ܐܚܘܗܝ（*aḥawhy*）是 ܐܚ（*aḥā*，意為「兄弟」）的陽性複數強調式，帶有第三人稱陽性單數所有格後綴（「他的兄弟們」）。在敘利亞文中，正如在希臘文中一樣，存在表示「堂兄弟」的獨立術語：敘利亞文用 ܒܪ ܕܘܕܐ（*bar dāḏā*，字面意思為「叔伯之子」）。《別西大》譯本並未使用這些詞彙來稱呼耶穌的兄弟，而是使用了 ܐܚܝ（*aḥḥē*），即表示親生兄弟的標準用詞。

Similarly, in Greek, the word **ἀδελφοί** (*adelphoi*) means "brothers" in the biological sense. Greek possesses the word **ἀνεψιός** (*anepsios*) for "cousin" (used in Colossians 4:10 for Mark as the cousin of Barnabas: Μᾶρκος ὁ ἀνεψιὸς Βαρναβᾶ). If the "brothers" of Jesus were merely cousins, the evangelists had a perfectly suitable word available but chose not to use it.

同樣地，在希臘文中，**ἀδελφοί**（*adelphoi*）在生物學意義上指「兄弟」。希臘文有 **ἀνεψιός**（*anepsios*）一詞表示「堂兄弟」（用於歌羅西書4:10描述馬可為巴拿巴的表兄弟：Μᾶρκος ὁ ἀνεψιὸς Βαρναβᾶ）。若耶穌的「兄弟們」僅是堂兄弟，福音書作者有完全合適的詞彙可用，卻選擇不使用。

D. The Contextual Argument / 語境論證

The structure of Matthew 13:55–56 is decisive. The people of Nazareth identify Jesus by listing his **family relationships in descending order**: (1) his father (the carpenter), (2) his mother (Mary), (3) his brothers (James, Joseph, Simon, Judas), and (4) his sisters. This list proceeds from immediate family—father, mother, siblings—as a single domestic unit. To insert "cousins" or "step-brothers" into this immediate familial enumeration would break the rhetorical logic of the passage entirely.

馬太福音13:55–56的結構具有決定性意義。拿撒勒人通過列舉耶穌的家庭關係按序排列來辨認他：(1) 父親（木匠）、(2) 母親（馬利亞）、(3) 弟兄們（雅各、約瑟、西門、猶大）、(4) 姊妹們。此列表從直系親屬——父、母、手足——作為單一家庭單位依序進行。在此直系親屬列舉中插入「堂兄弟」或「繼兄弟」，將完全破壞整段經文的修辭邏輯。

IV. GALATIANS 1:19 — PAUL'S TESTIMONY

第四章：加拉太書1:19——保羅的見證

A. Greek Text / 希臘文原文

Greek (Nestle 1904):

ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.

Transliteration:

heteron de tōn apostolōn ouk eidon, ei mē Iakōbon ton adelphon tou Kyriou.

Translation / 翻譯:

"But other of the apostles I saw none, except James the brother of the Lord."

「至於別的使徒，除了主的兄弟雅各，我都沒有看見。」

Paul uses the singular **τὸν ἀδελφὸν τοῦ Κυρίου** (*ton adelphon tou Kyriou*), "the brother of the Lord," to identify a specific individual—James—by his family relationship to Jesus. Paul personally knew this James (having spent fifteen days with Peter in Jerusalem, c. AD 37). Paul's use of ἀδελφός here is particularly significant because Paul distinguishes this James from James the son of Zebedee (one of the Twelve) and identifies him specifically by his biological relationship to Jesus.

保羅使用單數形式 **τὸν ἀδελφὸν τοῦ Κυρίου**（*ton adelphon tou Kyriou*，「主的兄弟」）來通過家庭關係辨識一個特定的人——雅各。保羅親自認識這位雅各（約主後37年在耶路撒冷與彼得共處十五天）。保羅在此使用 ἀδελφός 特別重要，因為保羅將此雅各與西庇太之子雅各（十二使徒之一）區分開來，特別以其與耶穌的血緣關係來辨別其身份。

B. 1 Corinthians 9:5 / 哥林多前書9:5
Greek:

οἱ ἀδελφοὶ τοῦ Κυρίου

Transliteration:

hoi adelphoi tou Kyriou

Translation / 翻譯:

"the brothers of the Lord"

「主的弟兄們」

Here Paul refers to a **group** ("the brothers of the Lord") as distinct from "the apostles" and from "Cephas"—again using ἀδελφοί in a way that designates a recognized category of persons related to Jesus by kinship.

此處保羅提及一個群體(「主的弟兄們」)，與「使徒」和「磯法」區分開來——再次使用 ἀδελφοί 來指稱一群以親屬關係與耶穌相連的公認人物。

V. NON-BIBLICAL HISTORICAL EVIDENCE

第五章：聖經以外的歷史證據

A. Flavius Josephus, *Antiquitates Judaicae* 20.200 (c. AD 93–94) / 約瑟夫斯，《猶太古史》**20.200**（約主後**93–94**年）

Greek original:

κατήγαγεν εἰς τὸ συνέδριον κριτῶν τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβος ὄνομα αὐτῷ

Transliteration:

katēgagen eis to synedrion kritōn ton adelphon Iēsou tou legomenou Christou, Iakōbos onoma autō

Translation / 翻譯:

"He convened the Sanhedrin of judges and brought before them the brother of Jesus who was called Christ, whose name was James."

「他召集了公議會的審判官，將那被稱為基督的耶穌的兄弟，名叫雅各的，帶到他們面前。」

This passage from a non-Christian Jewish historian writing in the late first century independently confirms that James was known publicly as "the brother of Jesus." Josephus uses the identical word **ἀδελφόν** (*adelphon*)—the same word the New Testament uses. Josephus, a native Aramaic speaker fluent in Greek, certainly knew the difference between a brother and a cousin, and would have used **ἀνεψιός** (*anepsios*) if that were the relationship. The passage is widely considered authentic by modern scholars (unlike the more debated *Testimonium Flavianum* in 18.63).

這段出自一位非基督徒猶太歷史學家、寫於第一世紀末的文字，獨立地證實了雅各公開被稱為「耶穌的兄弟」。約瑟夫斯使用了與新約完全相同的詞彙 **ἀδελφόν**（*adelphon*）。約瑟夫斯作為一位以亞蘭語為母語且精通希臘文的人，當然知道兄弟與堂兄弟之間的區別，若二者為堂兄弟關係，他會使用 **ἀνεψιός**（*anepsios*）。此段落被現代學者廣泛認為是真實的（不同於更具爭議性的18.63《弗拉維烏斯證言》）。

B. Hegesippus (c. AD 110–180), preserved in Eusebius, *Historia Ecclesiastica* 2.23.4 / 黑格西普斯（約主後110–180年），保存於優西比烏《教會史》2.23.4

Greek (as preserved by Eusebius):

Διαδέχεται τὴν ἐκκλησίαν μετὰ τῶν ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος

Transliteration:

Diadechetai tēn ekklēsian meta tōn apostolōn ho adelphos tou kyriou Iakōbos

Translation / 翻譯:

"James the brother of the Lord succeeded to the government of the church together with the apostles."

「主的兄弟雅各，與使徒們一同接管了教會的治理。」

Hegesippus, a Jewish Christian writer of the second century who traveled widely and collected oral traditions, consistently refers to James as **ὁ ἀδελφὸς τοῦ κυρίου** ("the brother of the Lord"). Hegesippus also mentions **Symeon son of Clopas** as a cousin (using different terminology), demonstrating that he distinguished between brothers and cousins.

黑格西普斯是第二世紀一位猶太基督徒作家，他廣泛旅行並收集口傳資料，一貫稱雅各為**ὁ ἀδελφὸς τοῦ κυρίου**（「主的兄弟」）。黑格西普斯還提及革羅罷之子西門為堂兄弟（使用不同的術語），表明他區分兄弟與堂兄弟。

C. Tertullian, *De Carne Christi* 7 and *Adversus Marcionem* 4.19 (c. AD 200–210) / 特土良，《論基督的肉身》第7章及《駁馬吉安》4.19（約主後200–210年）

Latin original (*Adversus Marcionem* 4.19):

Adnuntiantur ei mater et fratres eius... Negavit autem matrem et fratres, ut nos de ista quoque praescriptione convincat quod scilicet de sanguine ipsius fuerint.

Translation / 翻譯:

"His mother and his brothers were announced to him... He denied [i.e., set aside] his mother and brothers—and this convinces us, from this very passage, that they were indeed of his own blood."

「有人報告他，他的母親和弟兄們來了……他撇開了他的母親和弟兄們——而正是這段經文使我們確信，他們確實是他的血親。」

Tertullian, writing around AD 200 in North Africa, explicitly affirms that the brothers of Jesus were **de sanguine ipsius** ("of his own blood"). Tertullian is the earliest Latin Church Father, and his testimony is significant because he wrote **before** the doctrine of Mary's perpetual virginity became established orthodoxy. His reading represents the

natural, unforced interpretation of the gospel text that prevailed in the earliest Christian communities.

特土良約於主後200年在北非寫作，明確肯定耶穌的兄弟是 **de sanguine ipsius**（「他自己的血親」）。特土良是最早的拉丁教父，其見證意義重大，因為他寫作時馬利亞終身童貞的教義尚未成為既定正統。他的解讀代表了在最早期基督徒群體中盛行的自然、無矯飾的福音書文本詮釋。

D. Helvidius (c. AD 380) / 赫爾維狄烏斯（約主後**380**年）

Helvidius, a Roman Christian writer, authored a treatise (now lost, but extensively quoted in Jerome's *Adversus Helvidium*, AD 383) arguing that Mary bore children after Jesus. Jerome himself, in his refutation, acknowledges that Helvidius cited **Tertullian** and **Victorinus of Pettau** as earlier authorities who held the same view. This demonstrates that the Helvidian position was not an innovation of the fourth century but a continuation of an earlier tradition.

赫爾維狄烏斯是一位羅馬基督徒作家，他撰寫了一篇論文（今已失傳，但在耶柔米主後383年的《駁赫爾維狄烏斯》中被大量引用），論證馬利亞在耶穌之後生育了子女。耶柔米本人在其反駁中承認，赫爾維狄烏斯引用了特土良和佩陶的維克多里努斯作為持相同觀點的更早期權威。這表明赫爾維狄烏斯的立場並非第四世紀的創新，而是更早期傳統的延續。

Jerome himself records Helvidius's argument (from *Adversus Helvidium* ch. 3–5):

耶柔米本人記錄了赫爾維狄烏斯的論點（出自《駁赫爾維狄烏斯》第3–5章）：

Latin:

"Et cognovit eam, inquit, donec peperit filium." Ergo post partum cognovit quam ante partum cognoscere temperaverat.

Translation / 翻譯**:**

"'And he knew her not until she brought forth a son.' Therefore after the birth he knew her, from whom he had refrained before the birth."

「『他沒有和她同房，直到她生了兒子。』因此在生產之後他與她同房了，在生產之前他曾自我節制。」

VI. THE MESSIANIC PROPHECY OF PSALM 69:8 (LXX 68:9) — A PROPHETIC FORESHADOWING

第六章：詩篇69:8（七十士譯本68:9）的彌賽亞預言——先知性的預示

Hebrew (MT):

מוּזָר הָיִיתִי לְאֶחָי וְנָכְרִי לִבְנֵי אִמִּי

Transliteration:

mūzār hāyītī le-eḥāy we-nāḵrī liḇnē immī

LXX Greek:

ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς τῆς μητρός μου

Transliteration:

apēllotriōmenos egenēthēn tois adelphois mou kai xenos tois huiois tēs mētros mou

Translation / 翻譯:

"I have become a stranger to my brothers, and an alien to my mother's sons."

「我的弟兄看我為外路人；我母親的兒子看我為陌生人。」

This psalm is applied to Jesus in the New Testament (John 2:17 quotes Ps. 69:9; Romans 15:3 quotes Ps. 69:9). The phrase **בְּנֵי אִמִּי** (*bnē immī*, "sons of my mother") / **τοῖς υἱοῖς τῆς μητρός μου** (*tois huiois tēs mētros mou*) specifically indicates **uterine siblings**—children of the same mother—not step-siblings or cousins.

這首詩篇在新約中被應用於耶穌（約翰福音2:17引用詩篇69:9；羅馬書15:3引用詩篇69:9）。「**בְּנֵי אִמִּי**」（*bnē immī*，「我母親的兒子們」）/ **τοῖς υἱοῖς τῆς μητρός μου** 特別指明同母手足——同一位母親所生的兒女——而非繼兄弟或堂兄弟。

VII. THE ARGUMENT FROM SILENCE AND THE LOGIC OF MARRIAGE IN JEWISH LAW

第七章：沉默論證及猶太律法中的婚姻邏輯

Under Jewish law (halakha), a man who betrothed a woman was legally obligated to consummate the marriage. Joseph is described as a **δίκαιος** (*dikaios*, "righteous/just man") in Matthew 1:19. A righteous Jewish man who took a wife would fulfill his marital obligations as prescribed in Exodus 21:10 (conjugal rights as one of three fundamental duties toward a wife). There is no indication anywhere in Scripture that God commanded Joseph to abstain permanently from relations with Mary. The angel's message (Matt. 1:20–21) concerned the virginal conception alone—not a perpetual vow of celibacy.

根據猶太律法（哈拉卡），訂了婚的男人有法律義務圓房。約瑟在馬太福音1:19中被描述為**δίκαιος**（*dikaios*，「義人」）。一位敬虔的猶太人娶了妻子後會履行出埃及記21:10所規定的婚姻義務（夫妻關係是對妻子三項基本責任之一）。聖經中沒有任何地方表明上帝命令約瑟永久不與馬利亞同房。天使的信息（太1:20–21）僅關乎童貞受孕——而非終身獨身的誓願。

VIII. CONCLUSION / 結論

The cumulative weight of evidence from the New Testament original languages (Koine Greek and Syriac Peshitta), from first-century non-Christian Jewish historiography (Josephus), from second-century Christian tradition (Hegesippus), and from the earliest Latin Father (Tertullian) establishes the following conclusions beyond reasonable doubt:

新約原文語言（通用希臘文及敘利亞文《別西大》譯本）、第一世紀非基督徒猶太歷史文獻（約瑟夫斯）、第二世紀基督教傳統（黑格西普斯）及最早的拉丁教父（特土良）的累積證據，確立了以下無可合理懷疑的結論：

1. Mary and Joseph entered into full conjugal relations after the birth of Jesus. The Greek construction **οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ** and its Syriac equivalent ܕܠܐ ܝܕܥܬ ܠܗ ܥܕ ܕܝܠܕܬ grammatically indicate that the abstinence had a terminus—the birth of her firstborn.

1. 馬利亞與約瑟在耶穌降生後確實進入了完整的夫妻關係。希臘文結構 **οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ** 及其敘利亞文對等語 ܕܠܐ ܝܕܥܬ ܠܗ ܥܕ ܕܝܠܕܬ 在文法上表明禁慾有其終點——即她長子的降生。

2. Jesus was the **firstborn** (πρωτότοκος / ܒܟܪܐ) among multiple children of Mary. His four brothers are named by name (James, Joseph, Simon, Judas), and his sisters (plural: ἀδελφαί / ܐܚܘܬ) are mentioned—a minimum of six younger siblings.

2. 耶穌是馬利亞眾子女中的長子（πρωτότοκος / ܒܟܪܐ）。他的四位弟兄被具名列出（雅各、約瑟、西門、猶大），他的姊妹們（複數：ἀδελφαί / ܐܚܘܬ）也被提及——至少有六位弟妹。

3. Jesus' brothers and sisters were his **blood siblings** through Mary—children of the same mother. The Greek word ἀδελφός and its Syriac equivalent ܐܚ (*aḥā*) denote biological brotherhood; the distinct words for "cousin" (Greek ἀνεψιός; Syriac ܒܪ ܕܕܐ)

were available and unused. External witnesses (Josephus, Hegesippus, Tertullian) independently confirm this understanding.

3. 耶穌的兄弟姊妹是他通過馬利亞的血親手足——同一位母親所生的兒女。希臘文 ἀδελφός 及其敘利亞文對應詞 ܐܚܐ（*aḥā*）表示親生兄弟關係；表示「堂兄弟」的獨立詞彙（希臘文 ἀνεψιός；敘利亞文 ܒܪ ܕܕܝ）是現成可用的但未被使用。外部見證人（約瑟夫斯、黑格西普斯、特土良）獨立地證實了這一理解。

The doctrine of Mary's perpetual virginity (*aeiparthenos*) is a later theological development—first systematically defended by Jerome in AD 383 in response to Helvidius—that requires reading the biblical text against its plain grammatical sense. The earlier witnesses, closer in time and culture to the apostolic age, consistently understood the brothers of Jesus as his literal, uterine siblings born of Mary and Joseph in normal marital union.

馬利亞終身童貞（*aeiparthenos*）的教義是後來的神學發展——最早由耶柔米於主後383年系統性地為回應赫爾維狄烏斯而辯護——這需要違背聖經文本的明確文法意義來解讀。更早期的見證人，在時間和文化上更接近使徒時代，一貫將耶穌的兄弟理解為他的親生同母手足，由馬利亞與約瑟在正常婚姻結合中所生。

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